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the owners of these animals are poor, they demand pay for the loan of the male animals saying: "Give for his strength (sidigin ber). They are given a kerchief or another article, called aktygy, i. e., "for his blamelessness" or else are lent a working animal.

At present, the yurtchilik is already going out of use, this being particularly noticeable in the southern uyezds of the Syr-Darya oblast.

A very little known custom is that of giving out all the milk or butter of a given village by turns (kezek), one day to one tent, another to another, etc. This depends on common consent and is done by good people in order to support those who have little or no livestock (Perovsk uyezd). In the Chimkent and Auliye-Ata uyezds it is said that this is a custom of poor Sarts who own one or two milk animals apiece /117/ (saun or sauaman). Among the Kazakhs and Kirgiz, kezek is for the purpose of preparing cheese (kurut and irimshik),(1), where much milk

1. Irimshik is obtained by boiling the milk a long time, with the addition of "mandil" or "zhutkunchak" (neck gristle) from a slaughtered lamb.

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is needed at one time. This giving out, based on reciprocity, is equivalent to a sale, satulu.

In the Auliye-Ata uyezd, the custom is known of assistance (khashar) during construction, field work, etc. The person who is invited offers food, but it is not obligatory to appear. Among the Kirgiz there is also a custom of assistance. The help continues no longer than one day, otherwise no one will come. They do not go to poor people, who provide poor feasts.

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In the Chimkent uyezd, one who has suffered rustling /baranta/ has the right to demand that his neighboring kinsmen go with him in pursuit of the rustlers. These helpers are called kumek. If a kumek is killed, the person who invited him to join the chase bears no responsibility. (Communicated by bii Sultan Kanaev).

According to Torgai, as soon as a person has work to do which is not within his power, he asks for help (kumek chakyrady, asar kylady, kubdesib kylady), for example, in rustling, in building a memorial over a grave, in field work, even in cleaning a canal if he himself is ill or advanced in years.

For rolling up felts and other woman's work the girls and women call for help (kumek), according to the communication of Aleksandrov from Kazalinsk.

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Omsk Kirghiz /Kazak/. A Kirghiz /Kazak/ woman milking a mare. (From a photograph by Bebenin.)

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Millet is the most widespread of the grain foods and is eaten either somewhat browned (and then eaten directly) or in the form of kasha. "Baursaki," an unleavened dough, is made with flour, cut into small pieces, and fried in sheep fat (it tastes like the Mardi-Gras nuts of the Russians). "Balamyk" is a watery dish made of flour, millet fried in fat and water, and cooked in the kazan. "Kaurdak" is pieces of roasted meat from various parts of an animal, of which the kidneys are considered especially tasty. As a sign of special attention and graciousness to a guest, the host himself puts pieces of kaurdak into the guest's mouth (1). This is called eating "bish'-barman"

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1. Apparently the Russian word "kavardak" /mishmash/ comes from this.

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(five fingers). Kumiss, baursaki, and kaurdak make up the main food of the Kirghiz /Kazak/ and their favorite food, especially kumiss, which is at the same time considered just as sacred as bread is among the peasants. One can judge how much the Kirghiz /Kazak/ love kumiss by the fact that there is retail selling of kumiss, as of vodka among Russians (the so-called

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